World Alliance News Letter

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Step by Step

The Second World War has driven home to many urchmen a hard but valuable lesson. That is the reali- tion that peace cannot be achieved by a stroke—by a cisive victory or by an elaborate treaty. These can ovide the pre-conditions of peace, but the establish- ent of peace itself can only be accomplished by a ntinuing process of cooperative effort, an effort more mplicated than the conduct of war because it is con- uctive, an effort more difficult than war because the rils of peace are less obvious than those of war. The ace must be won step by step.

The great majority of church leaders recognize the ed for intensive education in the churches during the ar to prevent an otherwise inevitable slump in relig- us planning and practice after the war. If the tragic turn to "normalcy," which occurred after the Armis- ce of 1918 and the establishment of the League of ations, is not to be repeated, now is the time to meet e danger. One of the hopeful signs in current reli- ous pronouncements on world order is the emphasis on the possible "piecemeal" character of the settle- ent. Another is the frequent distinction between in- rim measures for security and reconstruction and the al settlement which may be delayed for several years. he organization of peace is a long and arduous proc- s. In stressing this fact, religious groups are on solid ound.

There is, however, a corollary fact which is equally portant but much less widely recognized. The peace ust be won step by step *during* the war as well as after- ards. The conception of a transitional period between ar and peace needs to be expanded to include the vast ruggle of today. Unless some of the objectives for hich the churches stand can be partially achieved in e midst of the war, when the perils are clear and mpelling, there can be little assurance that they will achieved more fully in calmer days. Just as the more less hidden conflicts of the years between wars grew to the present world war, so the construction of peace ust be rooted in limited but real measures for a better orld order during the war.

This thesis has another and very practical aspect. any churchmen are aware that the defeat of the fas- t drive for world domination is an essential condi- n for a just peace. Most religious leaders, in discus- ng peace aims, assume that defeat. But we need to derstand much more clearly than hitherto that some the peace aims must be realized *now* in order to insure that defeat. In short, if winning the war is essential to winning the peace, winning part of the peace is essential to winning the war.

Because of the present superiority of fascist military power, because of their military initiative, and because of their psychological offensive to divide their opponents, new forces need to be mobilized immediately in order to overcome their attack and thus preserve the possibility of a just and durable peace. The two main potential forces which can accomplish these ends are the broad movement for greater economic and social justice and the growing movement for national freedom and self-government. The movement toward freedom from want and from economic and social fears, with all its fluctuations and variations, is undoubtedly one of the inexorable facts of modern society. It is grounded in modern industry's promise of plenty and strengthened by religious ideals of justice and responsibility. The movement for self-government in dependent areas is a similarly persistent historical fact. Its development has been aided by the growth of education, much of it under missionary auspices, and by the growth of native industry. Owen Lattimore, the American adviser to Chiang Kai-shek, paid tribute to this movement a few days ago when he said:

> There is not enough difference between good imperialism and bad imperialism for people to be willing to die to perpetuate the old order. The only thing to rally the people of the Far East is assurance that they are on the way to self-government, to liberation.

Unless the United Nations win quickly the active, whole-hearted support of these powerful social movements, the war and hence the possibility of a just peace may be lost. To win such support involves concrete national and international action to realize some of the goals for which these movements stand—goals having much in common with the ideals stressed by churchmen. To secure such action involves a much bolder effort on the part of churchmen to secure support inside and outside the churches for basic and pertinent ideals of economic and national justice. Working for peace aims now, therefore, can help not only to prepare for the future peace; it can help to secure the indispensable prerequisites of peace.

Peace must be won step by step, and the first steps need to be taken now. Only thus can we hope to help establish those conditions which are favorable to the growth of international cooperation and friendship.

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Self Government and International Security

The recent meetings between Chiang Kai-shek, Nehru and Gandhi, the most representative leaders of one-third of mankind, may in the long run be more important than the fall of Singapore. They are, indeed, but two sides of the same medal. The Generalissimo's statement urging Britain to give the Indian people real political power so that they will realize that their participation in the war is "the turning point in their struggle for their own freedom" has already had important repercussions in London. The situation illustrates how the events of the war are shaping now the post-war world—in this case, fortunately, in the direction of the peace aims held by most religious groups.

Most American churchmen have been reticent about urging colonial reforms, since few of the sacrifices such reforms involve would fall upon this nation. There is, however, one way in which some of the costs of freeing the dependent areas can be shared by the American people. The establishment of an effective system of international organization, strong enough to protect the security of peoples, would reduce the price the imperial powers must pay, by eliminating the need for extended military bases under national control. Our nation can share the costs of granting self-government to dependent peoples by undertaking a responsible role in the creation of an effective international government.

Lease-Lend Agreement

The Anglo-American economic pact signed on February 23 is another illustration of how the course of the war is shaping the post-war world. The agreement sets forth certain broad principles of economic collaboration in the spirit of the Atlantic Charter, in addition to certain conditions regarding lease-lend materials. The important article is Article VII, concerning the repayment of lease-lend supplies:

> The terms and conditions thereof shall be such as not to burden commerce between the two countries, but to promote mutually advantageous economic relations between them and the betterment of world-wide economic relations. To that end, they shall include provision for agreed action by the United States of America and the United Kingdom, open to participation by all other countries of like mind, directed to the expansion, by appropriate international and domestic measures, of production, employment, and the exchange and consumption of goods, which are the material foundations of the liberty and welfare of all peoples; to the elimination of all forms of discriminatory treatment in international commerce, and to the reduction of tariffs and other trade barriers; and, in general, to the attainment of all the economic objectives set forth in the . . . . . (Atlantic Charter).

As *The New York Times* commented on the agreement:

> It shows an understanding of economics and a determination to use post-war settlements to expand rather than to throttle commerce between nations.

Bishop Berggrav

The conflict between the churches and fascism in Scandinavia has been greatly intensified by the Nazi deposition of Bishop Berggrav, the fearless and beloved primate of the Norwegian Lutheran Church, and international vice-president of the World Alliance. The immediate occasion of this action seems to have been the courageous protest of Norwegian churchmen against the efforts of Nazis and Quislingites to force young people into fascist groups and against the desecration of churches by storm troopers. Bishop Berggrav was notified on February 24 by Nazi authorities that he had been suspended as Bishop of Oslo and later that he had been dismissed. One rumor states that he has been placed in a concentration camp.

The attack on Bishop Berggrav was countered by the immediate resignation of the six other Lutheran bishops in Norway. The bishops said they intended to "pursue their calling and exercise the authority they derived from consecration" but were resigning their official functions because "to cooperate with a State that uses violence against the Church would be to betray everything that is holy." According to Swedish sources, all Norwegian ministers with few exceptions are backing the protest.

The brave struggle of the Norwegian churchmen against the Nazi dictatorship has profoundly stirred the peoples of the Northern countries. The comment of Bishop Ljunggren of Sweden typifies the reaction:

> A man of Berggrav's stature cannot be rendered neutral by the loss of his official position. Berggrav is, and remains, Norway's foremost spiritual leader. Martyrdom won't reduce his influence. Not only for the Norwegian people but for the whole North, he remains Bishop, even though without cross and gown.

The courage and religious loyalty of Bishop Berggrav and the Norwegian clergy are a shining beacon to religious people everywhere.

The New Archbishop of Canterbury

The selection of Dr. William Temple to be the Archbishop of Canterbury is being welcomed by church groups throughout America. As Archbishop of York his leadership in the religious movement for world order and friendship, and in the ecumenical movement, has been widely recognized. The principles he has been stressing are summarized in a Penguin Book

titled *Christianity and Social Order,* just issued in ondon. The six propositions are briefly these:

1. Every child should find itself a member of a family housed with decency and dignity.

2. Children should have an opportunity for education up to years of maturity so planned as to allow for their peculiar aptitudes and to make possible their full development. This education should throughout be inspired by a faith in God and find focus in worship.

3. Every citizen should be secure in possessing such income as should enable him to make a home and bring up children properly.

4. He should have a voice in the conduct of a business or industry which is carried on by means of his labor.

5. He should have sufficient leisure with two days rest in seven and an annual holiday with pay.

6. He should have assured liberty in forms and freedom of worship, speech, assembly and association.

Common Religious Beliefs

A declaration of fundamental religious beliefs signed y more than one hundred prominent Protestants, atholics and Jews was issued on February 15 by the ational Conference of Christians and Jews. The statement, which strives to set forth "the spiritual foundaon of our national life," recognizes the many impornt differences which exist and the incompleteness of ommon convictions. The principles agreed upon are follows:

We believe in one God, Creator and Sustainer of the Universe. Though we have varying views as to the nature and content of God's more direct revelation, we hold that He also manifests His being, power, wisdom and love through His works and especially in the mind, will and personality of man.

We believe that the mind of man reflects, though imperfectly, the mind of God, and we reject, as a betrayal of human dignity, all attempts to explain man in merely material terms.

We believe that God's all holy will is the ultimate sanction of human morality and that man's true freedom and happiness depend on his obedience to the will of God as known to him. We reject all deterministic interpretations of man and all reduction of his moral duties to mere custom or social adjustment.

We believe that recognition of man's dependence upon God is essential to the progress of true civilization; that nations, as well as individuals are bound to acknowledge this; and that education or social theories which would state man's duties, standards and happiness without reference to God are doomed to failure.

We believe that God's fatherly providence extends equally to every human being. We reject theories of race which affirm the essential superiority of one racial strain over another. We acknowledge every man as our brother. We respect and champion his inalienable rights, and are determined to do all in our power to promote man's temporal and spiritual welfare as necessary consequences of our duty to God.

We believe the republican form of government to be the most desirable for our nation and for countries of similarly democratic traditions. Any political forms, however, can bring liberty and happiness to a society only when moral and religious principles are accepted and practiced.

We believe, with the founders of this republic, that individual rights are an endowment from God, and we reject, as certain to result in the enslavement of man, all denials of this principle.

The Rights of Jews

A conference of the Church of Scotland, held at Edinburgh on January 28, adopted the following resolution:

That this conference . . . having considered the problem of post-war reconstruction, deplores any denial to persons of Jewish descent of the right of equal treatment before the law and other rights due to their status as ordinary citizens; and urges that all governments shall take immediate steps to restore to the full status of human dignity such Jewish people as have been deprived of it; and, in particular, that all legislation unjustly diminishing the rights of Jews as such shall be repealed at an early date.

Recognizing also that liberty of conscience is an essential part of civil liberty, and that the free exchange of religious convictions is a necessary condition of all understanding between races and nations, the conference urges on all governments the recognition of the unfettered right of every individual to a free choice in religious faith and to the public profession and preaching of it, so long as these faiths do not run counter to public law and order.

The conference urges His Majesty's Government, in conjunction with its other Allies and friendly nations, to provide for some scheme of emigration for Jews who cannot find a home in Europe.

Dr. James J. Walsh

Dr. James J. Walsh, a charter member of the Board of Trustees of the Church Peace Union, passed away on Saturday, February 27. Dr. Walsh was a distinguished layman and historian of the Catholic Church and a physician especially eminent in the field of neurology and psychology. He was a life-long advocate of toleration and understanding in all human relationships and these attitudes of mind and heart were embodied in a lovable personality that will be greatly missed.

The Delaware Statement

The following "Statement of Guiding Principles" was prepared by the Committee of Direction of the Commission to Study the Bases of a Just and Durable Peace, and generally endorsed by the National Study Conference, at Delaware, Ohio, March 3-5, 1942

As members of the Commission established by the Federal Council of Churches to Study the Bases of a Just and Durable Peace, we have prepared this statement.

The principles upon which world order must depend seem to us to be found among those which men of goodwill throughout the ages have accepted as part of the moral law. In this we rejoice. For peace will require the cooperation of men of all nations, races and creeds. We have therefore first set out (Points I to IX) those guiding principles which, it seems to us, Christians and non-Christians can alike accept.

We believe that a special responsibility rests upon the people of the United States, we accordingly (Point X) express our thoughts in that regard.

Above all, we are impressed by the supreme responsibility which rests upon Christians. Moral law may point the way to peace, but Christ, we believe, showed that way with greatest clarity. We therefore, in conclusion (Points XI to XIII), direct ourselves to Christians.

I.

WE BELIEVE that moral law, no less than physical law, undergirds our world. There is a moral order which is fundamental and eternal, and which is relevant to the corporate life of men and the ordering of human society. If mankind is to escape chaos and recurrent war, social and political institutions must be brought into conformity with this moral order.

II.

WE BELIEVE that the sickness and suffering which afflict our present society are proof of indifference to, as well as direct violation of, the moral law. All share in responsibility for the present evils. There is none who does not need forgiveness. A mood of genuine penitence is therefore demanded of us—individuals and nations alike.

III.

WE BELIEVE that it is contrary to the moral order that nations in their dealings with one another should be motivated by a spirit of revenge and retaliation. Such attitudes will lead, as they always have led, to renewed conflict.

IV.

WE BELIEVE that the principle of cooperation and mutual concern, implicit in the moral order and essential to a just and durable peace, calls for a true community of nations. The interdependent life of nations must be ordered by agencies having the duty and th power to promote and safeguard the general welfa of all peoples. Only thus can wrongs be righted an justice and security be achieved. A world of irrespo sible, competing and unrestrained national sovereig ties whether acting alone or in alliance or in coalitio is a world of international anarchy. It must make pla for a higher and more inclusive authority.

V.

WE BELIEVE that economic security is no less esse tial than political security to a just and durable peac Such security nationally and internationally involv among other things the use of material resources an the tools of production to raise the general standard living. Nations are not economically self-sufficient, an the natural wealth of the world is not evenly distri uted. Accordingly the possession of such natural r sources should not be looked upon as an opportuni to promote national advantage or to enhance the pro perity of some at the expense of others. Rather suc possession is a trust to be discharged in the gener interest. This calls for more than an offer to sell to a on equal terms. Such an offer may be a futile gestu unless those in need can, through the selling of the own goods and services, acquire the means of buyin The solution of this problem, doubtless involving son international organization, must be accepted as a r sponsibility by those who possess natural resourc needed by others.

VI.

WE BELIEVE that international machinery is r quired to facilitate the easing of such economic an political tensions as are inevitably recurrent in a worl which is living and therefore changing. Any attempt freeze an order of society by inflexible treaty specific tions is bound, in the long run, to jeopardize the peac of mankind. Nor must it be forgotten that refusal assent to needed change may be as immoral as th attempt by violent means to force such change.

VII.

WE BELIEVE that that government which deriv its just powers from the consent of the governed is th truest expression of the rights and dignity of man. Th requires that we seek autonomy for all subject an colonial peoples. Until that shall be realized, the ta of colonial government is no longer one of exclusi national concern. It must be recognized as a comm

responsibility of mankind, to be carried out in the interests of the colonial peoples by the most appropriate form of organization. This would, in many cases, make colonial government a task of international collaboration for the benefit of colonial peoples who would, themselves, have a voice in their government. As the agencies for the promotion of world-wide political and economic security become effective, the moral, social and material welfare of colonial populations can be more fully realized.

VIII.

WE BELIEVE that military establishments should be internationally controlled and be made subject to law under the community of nations. For one or more nations to be forcibly deprived of their arms while other nations retain the right of maintaining or expanding their military establishments can only produce an uneasy peace for a limited period. Any initial arrangement which falls short of this must therefore be looked upon as temporary and provisional.

IX.

WE BELIEVE that the right of all men to pursue work of their own choosing and to enjoy security from want and oppression is not limited by race, color or creed. The rights and liberties of racial and religious minorities in all lands should be recognized and safeguarded. Freedom of religious worship, of speech and assembly, of the press, and of scientific inquiry and teaching are fundamental to human development and in keeping with the moral order.

X.

WE BELIEVE that, in bringing international relations into conformity with the moral law, a very heavy responsibility devolves upon the United States. For at least a generation we have held preponderant economic power in the world, and with it the capacity to influence decisively the shaping of world events. It should be a matter of shame and humiliation to us that actually the influences shaping the world have largely been irresponsible forces. Our own positive influence has been impaired because of concentration on self and on our short-range material gains. Many of the major preconditions of a just and durable peace require changes of national policy on the part of the United States. Among such may be mentioned: equal access to natural resources, economic collaboration, equitable treatment of racial minorities, international control of tariffs, limitation of armaments, participation in world government. We must be ready to subordinate immediate and particular national interests to the welfare of all. If the future is to be other than a repetition of the past, the United States must accept the responsibility for constructive action commensurate with its power and opportunity.

XI.

WE BELIEVE that a supreme responsibility rests with the Church. The Church, being a creation of God in Jesus Christ, is called to proclaim to all men everywhere the way of life. Moreover, the Church which is now in reality a world community, may be used of God to develop His spirit of righteousness and love in every race and nation and thus to make possible a just and durable peace. For this service Christians must now dedicate themselves, seeking forgiveness for their sins and the constant guidance and help of God.

XII.

WE BELIEVE that, as Christian citizens, we must seek to translate our beliefs into practical realities and to create a public opinion which will insure that the United States shall play its full and essential part in the creation of a moral way of international living. We must strive within the life of our own nation for change which will result in the more adequate application here of the principles above enumerated as the basis for a just and durable world order.

XIII.

WE BELIEVE that the eternal God revealed in Christ is the Ruler of men and of nations and that His purpose in history will be realized. For us He is the source of moral law and the power to make it effective. Amid the darkness and tragedy of the world today we are upheld by faith that the kingdom of this world will become the kingdom of Christ and that He shall reign forever and ever.

The conference was divided into four sections: church, political, economic and social problems. The reports of these sections, as adopted by the conference, are now being coordinated and will shortly be available. One statement from a sectional report, which bears particularly upon the life of the local church, may be cited here:

> We believe that each local Church will do much to create the mood out of which a just and durable peace can grow, and make its own message of Christian brotherhood real to itself and its constituency, if it will give itself to specific acts of service and reconciliation within its own community. The practice of acts of inter-racial goodwill, aid and friendship for new Americans, assistance to refugees and to bewildered but innocent aliens, a ministry to the victims of war at home and abroad—these and other such immediate acts of helpfulness will be the best educational experience for the Church group itself and will build the community attitudes upon which the peace we seek may later come.

Prison of the Peoples

There has been a widespread illusion that Nazi Germany, however ruthless its methods, has been breaking down the barriers between European nations and thus preparing the way for a European federation. An analysis of the scattered and incomplete reports from the occupied countries shows quite a different conclusion. Nazi policy is aimed at destroying the normal contacts between the peoples of Europe, at dividing them externally and internally by discriminatory treatment. And Nazi brutality has created a gulf between Germans and the rest of Europe.

Food and medicine are military weapons used by the Nazis to reward or further collaboration, or withheld to destroy the spirit of resistance. The Ministry of Economic Warfare in London has pointed out that shortages exist where plenty has been normal heretofore: bread is rationed in Rumania, olive oil and macaroni in Italy, fish in Norway. Food is a political and military weapon for the Nazis, not a humanitarian problem.

The picture of Europe, as presented by the Inter-Allied Information Committee and other sources, shows a hierarchy of need and suffering. At the top is Germany, whose standard of living has been buttressed by plunder and careful rationing. Considerably below this level are countries or sections necessary to the German war effort, as Denmark, Italy, parts of Czechoslovakia and of occupied France. The third category includes areas where hunger is intense, as Spain, unoccupied France, Norway, Belgium, Yugoslavia. Reports seem to agree that the most tragic regions of enforced starvation are Poland and Greece. War and plunder have devastated Poland, and starvation and typhus stalk the cities, particularly the crowded ghettos. Conditions in Greece are perhaps even worse. The Inter-Allied Information Committee estimated on February 27 that "500,000 Greeks probably will die from hunger this winter. . . . One whole generation appears to be already doomed."

Through the efforts of Great Britain and Turkey a few shiploads of wheat have been or are being sent to Greece, but it appears unlikely that such efforts can compensate for the supplies commandeered by the Nazi Army.

Sir Stafford Cripps

Members and friends of the World Alliance will be interested to know that Sir Stafford Cripps, selected to serve as Leader of the House of Commons after a notable mission to Moscow, has had a close relation to the work of the Alliance. Sir Stafford was Honorary Treasurer of the British Council from 1921 through 1930, and a member of the International Committee of the World Alliance from 1925 through 1930.

PROGRAM SUGGESTIONS

The March 1 issue of *The Churchman* describes how one church adjacent to army camps, St. Mark's in San Antonio, is undertaking to meet the religious and social needs of men in the armed services. On Sunday, after the early celebration of Holy Communion, there is a "coffee and doughnut club," followed by a discussion on Christianity and democracy. After the 11 o'clock service, dinner is served in the parish house, a friendly social occasion. Open-house continues throughout the afternoon, with games, radio, group singing, provision for writing, discussion groups and a confirmation class. The weekday activities include a clubroom open throughout the day, study groups, Bible classes, a Wednesday night dance, and a players' guild. The spirit throughout these activities is described by the hospitable welcome, "Come on over to our house." St. Mark's is showing the meaning of religious fellowship to large numbers of service men.

War Service and the Local Church

The War Service Committee of the Riverside Church, New York, has issued a bulletin, which illustrates the type of practical help church groups can render to members concerned with service allied to the war effort. The bulletin and the accompanying form serve a three-fold purpose: to acquaint the members with actual or possible services which can be rendered through the church or other agencies, to enable the committee to determine which activities should receive greater emphasis, and to help the committee serve as an intermediary between the membership and the various services.

The activities fall into three categories. There are immediate services for which help is needed: the entertainment of service men after church on Sunday, the donation of books for the U.S.O. and for the sick, help as hostesses at centers for service men, sewing and knitting, and blood donations. Secondly, there are current and possible courses: first aid, nutrition, canteen service, training in group care of children, song leading, and other courses under the auspices of the Red Cross and the American Women's Voluntary Services. Finally, there is registration for possible future service: the establishment of a surgical dressing unit, of an information center, dormitory service and feeding, and the registration of social workers, nurses, dieticians and emergency workers.

The Shotwell Commission's Report

The Commission to Study the Organization of Peace issued on February 15 its second report, entitled *The Transitional Period.* It is a thoughtful survey of immediate post-war problems, which should be studied carefully by local religious groups. The report analyzes the problems that will emerge at the close of the war:

amine and disease, civil disorder, economic collapse, uprooted peoples, derelict colonies, social insecurity, false indoctrination, and the general problem of political control. A number of practical recommendations are made in the conclusions. The report urges that preparations for the transitional period "cannot be laid aside while we win the war. They are part of winning the war; and the winning of the war would mean little gain for us unless we are prepared to consolidate its gains into stability and security." Copies of the report may be secured from this office without charge.

The Study of World Order in Canada

The Council for Social Service of the Church of England in Canada has issued an excellent pamphlet, entitled *The Atlantic Charter, The War and Christian Responsibility*. The pamphlet includes articles on the Atlantic Charter by the Rev. Canon W. W. Judd, secretary of the Council for Social Service and president of the Canadian Council of the World Alliance, and by Dr. C. E. Silcox, secretary of the Canadian branch of the Alliance. Excerpts from other statements are also included. A copy of the pamphlet (*The Bulletin,* No. 105) can be secured from the Council for Social Service, 604 Jarvis Street, Toronto, Ontario. Enclose 5 cents to cover mailing.

Carnegie Endowment Pamphlets

The Carnegie Endowment for International Peace, 405 West 117th Street, New York, is distributing a number of brief pamphlets to encourage a widespread discussion of problems of world order. The brochures present varying viewpoints on post-war reconstruction. Ten copies or less can be secured without charge. The titles are: *The Atlantic Charter,* with recommendations of the Commission to Study the Organization of Peace; *Foundations of the Peace* by Henry A. Wallace; *The World We Want* by Malcolm W. Davis; *Lines of Action in Economic Reconstruction* by Mordecai Ezekiel; *An Appraisal of the League of Nations* by Benjamin Gerig; *Planning the War for Peace* by Helen Hill; and *Can We Save Free Enterprise?* by Charles E. Wilson. Church study groups will find these pamphlets helpful in stimulating good discussion.

China Relief Sunday

The Church Committee for China Relief has announced that Sunday, April 12, has been designated as China Relief Sunday by the Foreign Missions Conference and the Federal Council of Churches, and approved by a number of denominational world relief committees. The primary purpose in setting this day apart is to inspire compassion and prayer for the suffering people of China, for her leaders, and for the Christian missionaries. The second purpose is to enlarge the vision of American Christians as to the important place China occupies in the world situation and in the Christian world community. China Relief Sunday coincides with the beginning of an intensive effort by United China Relief to raise seven million dollars this year to express American sympathy and friendship for the Chinese people. A pamphlet of information and suggestions on China Relief Sunday may be secured from your denominational relief committee or from United China Relief, 1790 Broadway, New York.

Since its formation in March, 1941, United China Relief has raised more than three million dollars. If this sum is to be more than doubled at a time when other financial demands are rapidly increasing, the churches and other participating groups need to emphasize the constructive power of small gifts. The Church Committee for China Relief lists these facts:

5c a day will feed a starving child.

6c will provide ether for one major operation.

27c will pay for full hospital care for one day.

$2 will provide food and shelter in a refugee camp for a month.

$5 will disinfect the wounds of 250 people.

$6 loaned without interest to a farmer will enable him to plant his fields and become self-supporting again.

$50 will provide emergency treatment for scores of air raid victims.

$60 will support and educate a war orphan.

$100 will endow a bed in a mission hospital for one year.

Objectives for the Rural Church

In a recent address on *Rural Churches and the War* before the Rural Sociological Society, Dr. Thomas Alfred Tripp of the Congregational Town and Country Department suggested a number of objectives for the country church program. These proposals included the following:

1. Participation in the study of world organization, with particular emphasis on the needs and contribution of agriculture.
2. Study of the changing social patterns in rural life and an effort to adapt the church program to meet these changing needs by better social engineering.
3. Encouragement of a sense of solidarity and of clear cooperative ideals among rural people.
4. Preparation of an expanded program for international relief.
5. Special help for the spiritual needs of camp and defense communities.
6. Protection of civil liberties.
7. More adequate religious instruction for rural youth.
8. Preparations to exchange rural specialists with other countries after the war as a contribution to rehabilitation.
9. Better training in rural sociology in theological schools.

Compendium of Religious Statements

With the growth of religious study groups on world order, the need for an up-to-date collection of religious pronouncements on this subject has become increasingly evident. This need should be met for all but the special student by the forthcoming bulletin of the Commission to Study the Organization of Peace, with which the Church Peace Union and World Alliance are cooperating. The pamphlet quotes some 25 of the more important statements in whole or in part. The title is *A Digest of Religious Statements on Peace and Post-War Reconstruction.* The price is 10 cents per single copy. The bulletin can be secured from this office.

The Campus Program

College students can find a large number of program suggestions in the actions of the National Assembly of Student Christian Association (January, 1942), which are now available from the National Intercollegiate Christian Council, 600 Lexington Avenue, New York. A valuable list of resources provided by various agencies has been prepared by International Student Service, 8 West 40th Street, New York. It is entitled *Post-War Planning — A Survey of Recent Organizational Activities.*

Planning for Youth

The American Youth Commission, headed by Owen D. Young, has issued a report, based on six years of study, on planning for the future of youth. The proposals of the Commission deserve study by religious groups. The program advocated is briefly as follows:

1. Make employment of all youths under 21 years of age "a social responsibility."
2. Carry out this program through the CCC, the NYA and work programs, including not only public works but "production of goods for use of such portions of these people as are unable to purchase necessities in adequate quantities."
3. Set the age of 16 as the minimum limit of education of all children. Require a year of work between high school and further schooling to give youth an understanding of its practical abilities and needs.
4. Attack the problem of youth unemployment on a long-range basis by improving the capitalistic system to make it provide a job for "all who are able and willing to work."
5. Encourage consumer cooperatives, profit sharing in business and intelligent pricing so as to distribute income "in such a way that goods and services will be available to the people who could and would consume them, thus making it possible for production to continue and expand."

SUGGESTED READING

The World We Want to Live In by Everett R. Clinchy. Doubleday Doran, New York. $1.00.

Dr. Clinchy summarizes the discussion of the inter-faith institute on the post-war world, held last summer at Williamstown.

Religion and the World of Tomorrow by Walter W. Van Kirk. Willett, Clark, Chicago. $1.50.

Dr. Van Kirk analyzes the reasons why the last peace failed and offers a critique of current peace aims. He rightly emphasizes the importance of building "spiritual foundations" for the world of tomorrow. Without such foundations the best peace machinery must fail.

Peace Study Outline. The Peace Commission, American Section, Friends World Committee, 20 South 12th Street, Philadelphia. Single copy, 20 cents.

A stimulating study of "problems of applied pacifism," written primarily for the use of Friends, but of interest to other religious groups.

Fourth Survey. World Citizens Association and Commission to Study the Organization of Peace, 86 East Randolph Street, Chicago. 25 cents.

A helpful study packet with discussion guide and 6 pamphlets on the subject, "What Is the Responsibility of Religious Americans When Faced with Intolerance and Persecution Abroad?"

What Should the Churches Do in War? University of Chicago Round Table, Chicago, Illinois. 10 cents.

The transcript of a radio discussion by Dean Ernest Colwell, Dean Robert Redfield and Charles C. Morrison.

Russia at War. Headline Book by Vera M. Dean. Foreign Policy Association, 22 East 38th Street, New York. 25 cents.

An excellent text for the religious study group. Mrs. Dean attempts to answer briefly twenty key questions about the Russian people, government, economic system, religious situation, military problems and post-war aims.

All Out on the Road to Smolensk by Erskine Caldwell. Duell, Sloan & Pearce, New York. $2.50.

A first-hand account of the war in Russia by an American correspondent.

The Japanese Enemy by Hugh Byas. Knopf, New York. $1.25.

The former Tokyo correspondent of *The New York Times* believes that the greatest weakness of the Japanese is not military or economic, but rather their inability to understand the psychology of other peoples—specifically the Chinese and the Americans.

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